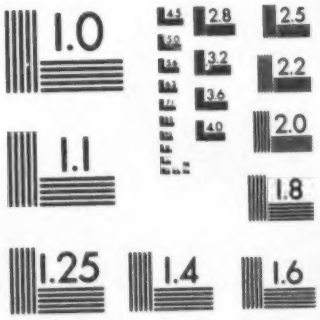


MICROCOPY RESOLUTION TEST CHART
NATIONAL BUREAU OF STANDARDS
STANDARD REFERENCE MATERIAL 1010a
(ANSI and ISO TEST CHART No. 2)

DOCUMENT RESUME

ED 226 868 PS 013 417

AUTHOR McCormick, Theresa; Kasnic, Michael
TITLE Other People and Myself: An Heritage Arts in Education Program.
PUB DATE [82]
NOTE 11p.
PUB TYPE Reports - Evaluative/Feasibility (142)

EDRS PRICE MF01/PC01 Plus Postage.
DESCRIPTORS Art Activities; *Art Appreciation; Attitude Change; *Cultural Awareness; Elementary Education; *Elementary School Students; Interdisciplinary Approach; *Learning Experience; *Program Effectiveness; Summer Programs

ABSTRACT

Results are reported from a study designed to determine the effectiveness of a 3-week interdisciplinary, multicultural art experience in changing children's attitudes about stereotyping or acceptance/rejection of people different from themselves. A total of 22 upper-elementary school-age children participated in the program. Subjects were administered the Other People and Myself attitudinal test before and after engaging in the program. Results indicated that while the program fulfilled its goal of providing a wide range of interdisciplinary, multicultural art experiences, no significant change in attitudes concerning stereotyping or acceptance/rejection of individual differences occurred among the children. Despite the lack of findings indicating a change in attitudes, responses to the program by children and their parents indicate its value for further curriculum development. (MP)

****
* Reproductions supplied by EDRS are the best that can be made *
* from the original document. *
****

ED226868

U.S. DEPARTMENT OF EDUCATION
NATIONAL INSTITUTE OF EDUCATION
EDUCATIONAL RESOURCES INFORMATION
CENTER (ERIC)

X This document has been reproduced as received from the person or organization originating it.

☐ Minor changes have been made to improve reproduction quality.

• Points of view or opinions stated in this document do not necessarily represent official NIE position or policy.

Other People and Myself:

An Heritage Arts in Education Program

Theresa McCormick
Administration, Curriculum
and Instruction

Michael Kasnic, Director
Thomas W. Butcher
Children's School

"PERMISSION TO REPRODUCE THIS MATERIAL HAS BEEN GRANTED BY

Theresa McCormick

TO THE EDUCATIONAL RESOURCES INFORMATION CENTER (ERIC)."

Emporia State University

PS013417

INTRODUCTION

Back to the basics! Educators continue to hear the cry from parents, school board members, and the general public. However, professional educators realize the potential value the arts have to enhance the school environment, to humanize the teaching process, and affect all curriculum areas while releasing the creative spirit among children. The arts provide experiences for problem solving, creative thinking, and an improvement in self concept.

When another ingredient, multicultural education is included, one has a combination of two powerful curriculum areas that can lead to many exciting experiences for students.

In the summer of 1982, Thomas W. Butcher Children's School, the elementary laboratory school for Emporia State University, conducted a summer program, that combined the arts and multicultural education, titled, "Heritage Arts in Education."

University-wide participation was developed by involving faculty members from the Division of Administration, Curriculum and Instruction; the Art Department; the Music Department; and the Theatre/Drama Departments in the initial planning stages and in staffing.

A primary goal of the program was to provide a three-week, interdisciplinary, multicultural arts experience for 30 elementary school children from the local community. The interdisciplinary concept was an attempt to build on the relationships which exist between the arts and disciplines such as science, social studies, and the language arts. There was also an attempt to develop an intercultural awareness between and among students, drawing upon the heritage of student participants.

A second goal of the program was to promote positive attitude

changes among children concerning stereotyping or acceptance/rejection of differences among children.

KEY EXPERIENCES

Imagination, expression, and creativity were keys to the experience of the children who participated in the Heritage Arts in Education summer program. Twenty-two upper elementary school aged children were involved in interdisciplinary arts activities that revolved around an appreciation of their own cultural heritage and that of other groups. Emphasizing commonalities that unite all cultures was central to the Heritage Arts in Education summer program. Our arts legacy helps children trace their roots and provides for communication between generations.

While experiencing the arts of various cultures, the children also explored the interrelatedness of music, art, and drama, a concept frequently overlooked in aesthetic education. The art, music, and drama teachers worked together as a team to integrate the arts activities and projects by using themes such as family celebrations, traditional festivals, and holidays. For example, study of The Americas provided children the opportunity to make masks reflective of the Native American Indian cultures, Ojo Dios (God's Eyes) of Spanish origin, and Native American ceramic jewelry. These projects were then related to the exploration of the music and dance used in communal celebrations by Native American Indians, Afro-Americans, and Mexican-Americans.

An added enrichment to the children's heritage arts experiences, were presentations made by "cultural carriers" in the community. "Cultural carriers" are those people who remember and/or continue to practice the unique ways of their culture. International students at Emporia State University and

ethnic community members shared their traditional music, dance, food, and dress with the children.

In their study of Oriental cultures, the children made bunrakra (Oriental jointed stick puppets, three-fourths the size of the actor/artist) and then dramatized Confucius' moral stories and Aesop's fables with the puppets. The children studied and applied Oriental stage movements, costumes and make-up. Haiku poems and the tone colors of Asiatic instruments were also explored. The Chinese New Year's celebration provided an excellent way for the children to appreciate another group's special days. They made dragon paintings as well as a Chinese dragon and had a dragon parade, with appropriate music, for their parents, teachers, and visitors. Another art form the children explored was gyotaku, the Japanese art of taking prints directly from fish. Now considered an art form, gyotaku was originally done as a matter of recordkeeping (no contest of "big fish" stories).

The European arts were explored by numerous creative approaches. The purpose of the traditional crafts projects was to capture the spirit and to create individual expressions, not to copy or make replicas of the original craft. For example, the children created Swedish ceramic cookie stamps and then made and enjoyed edible sculpture (cookies). The children learned that it was the custom for each Swedish family to have a set of carved clay or wooden stamps to use for holidays and other family celebrations. They also made and learned about intricate paper cut-outs. Polish farm families of the early 19th century decorated their homes with cut-paper designs called wycinanki (vi-chee non-key). Each spring they white-washed the walls of their homes and glued colorful wycinanki designs to them.

In music, the children learned about Swedish celebrations and songs and explored various key board instruments. Visits

to the Emporia State University Music Department to try their hands on the harpsichord and pipe organ provided direct experience with key board instruments.

In drama, the children explored the universal expressions of emotions that all cultural groups have in common: smiles, tears, frowns, gestures. The young actors learned to use their voices and bodies as tools in the expression of character (mood, age, emotion, setting, and incident). Learning to portray details which clarify a particular character, setting, and event challenged the children's imagination and creative powers. They worked together to build a plot and then to resolve the built-in conflict.

Communication, a key to intercultural understanding, was studied as a vehicle which takes many forms. Communicating emotions, commands, and messages via pantomime, body language, and with "jibberish" demonstrated to the children that people can communicate across cultures in spite of language differences.

In addition to the integrated arts activities described above, the children explored the richness of cultural diversity through the medium of foods. They made "Day of the Dead" Mexican bread to serve at the Heritage Arts Picnic for parents and friends. Parents, grandparents, teachers, and friends each prepared an ethnic dish of food to share with the group. The recipes were compiled into an Heritage Arts Cookbook for the participants to take home.

In sum, the children experienced the arts of their own and other cultures in ways that enhanced their personal enjoyment and appreciation of cultural similarities and differences.

DATA ANALYSIS

In an effort to determine whether the multicultural arts activities had an effect on the children's attitudes toward themselves, the same attitudinal test, "Other People and Myself," was administered before and after the experiences. One half of the questions concerned stereotyping and the other half dealt

with acceptance/rejection of various kinds of differences. (See Appendix A, "Other People and Myself")

The stereotyping category included these statements.

1. All American Indians wear feathers.
4. It's OK to call someone "spade," "honkie," or greaser."
5. Most Italians are fat and loud.
6. I would not trust Mexican-Americans because they steal.
9. Of all the poor people, only a few are white.

Statements 1, 5, and 6 include commonly held generalizations about whole groups of people which are harmful not only to the stereotyped group, but to the person who unthinkly believes them. Number 4 addresses the problem of name-calling, a behavior resulting from stereotypic thinking about groups of people. Statement number nine probes the misconceptions held about proverty being linked solely with "lazy" minority groups.

In the category of acceptance/rejection of differences were these statements:

2. I would not stay in a hotel room number 13.
3. Thinking that the cow is too sacred to eat is silly.
7. I would not want to play with a boy who takes ballet lessons.
8. Girls can play baseball as well as boys.
10. I would not mind having a teacher who has to use a wheel chair.

Statement 2 addresses acceptance/rejection of a superstition concerning the number thirteen; while question 3 deals with attitudes toward cultural difference. Statements 7 and 8 concern acceptance/rejection of non-traditional male/female activities (or sex-role stereotyping), and number 10 probes attitudes toward the handicapped.

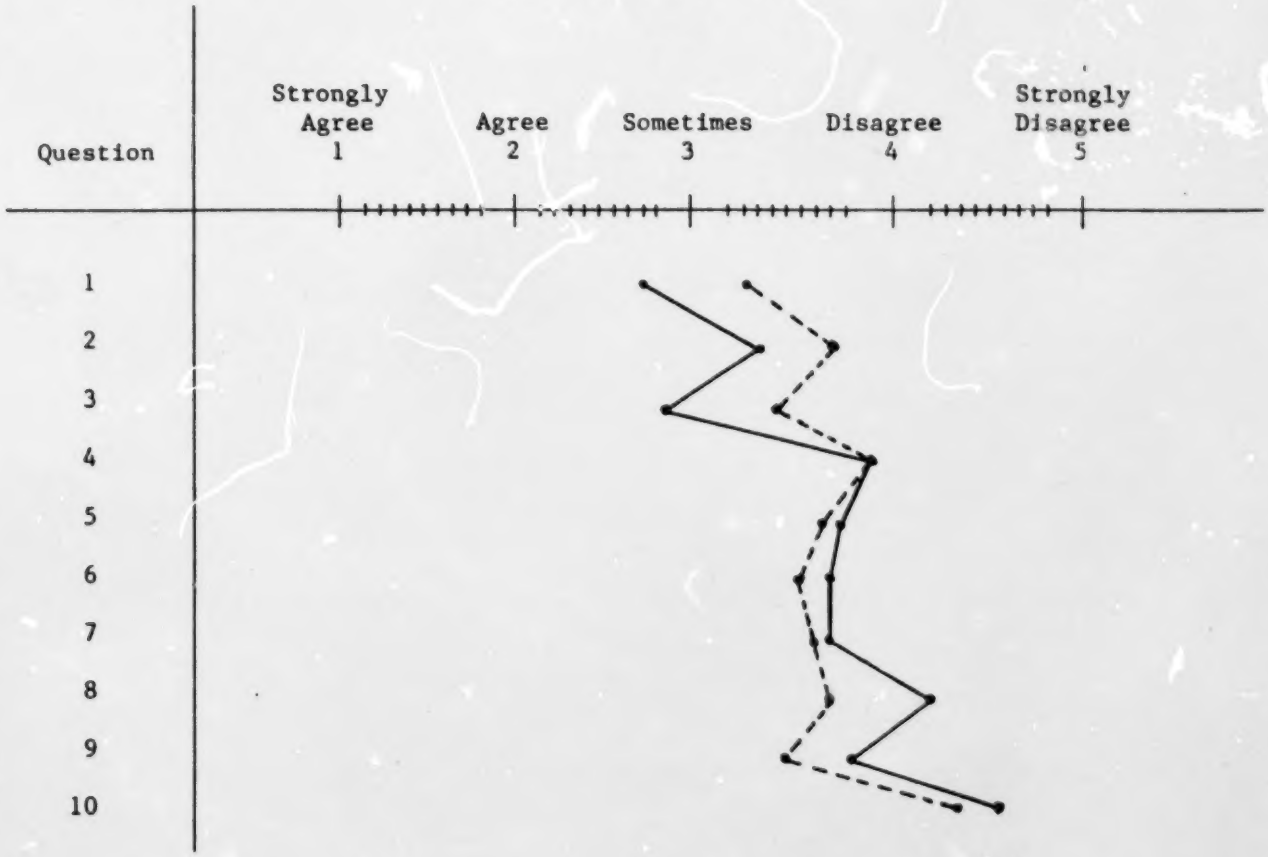
The children were asked to rate each statement on a five-point Likert scale of one to five: strongly agree, agree, sometimes, disagree, and strongly disagree.

Table I is a line graph illustrating the pre and posttest mean responses to each of the ten items on the survey. Items

1, 2, and 3 showed a slight gain in mean score between pre and posttesting. Items 4 showed no change. Items 5 through 10 showed a slight decrease in mean scores between pre and posttesting.

TABLE I

"Other People and Myself"



The mean score responses were submitted for statistical analysis. Since the same individuals were involved in the pre and posttesting, a t-test for related measures was the statistical measure used in the analysis. Table II Indicates the outcome of these analyses.

TABLE II

t - TEST FOR RELATED MEASURES,
PRETEST VS. POSTTEST

Category	t
Ten Items	-.29
Stereotyping	.07
Acceptance/Rejction of Differences	-.34

The first statistical analysis was a t-test on all ten items of the questionnaire. With an n of 17 and 9 degrees of freedom, a t value of -.29 was obtained. A tabled t value of 2.265 is significant at the .05 level of confidence.

The last statistical analysis was a t-test on the five items that dealt with acceptance/rejection of differences. With an n of 17 and 4 degrees of freedom, a t value of -.34 was obtained. A tabled t value of 2.776 is significant at the .05 level of confidence.

LIMITATIONS

This study was subject to the following limitations:

1. Becuase of budget limitations, this program was limited to three hours per day, four days a week, for a three week period, a total of twelve days. The results seem to indicate this time period was not enough to make any significant changes in attitudes

among the participants.

2. The questionnaire, "Other People and Myself," was developed specifically for this study. There was no attempt to develop validity and reliability standards for the instrument, thus limiting the results of this study.

3. Activities of the program were designed to develop positive attitudinal changes among the participants. However, there was no way to control any counter-productive experiences participants may have encountered outside the program.

CONCLUSIONS

The Heritage Arts in Education Program fulfilled its goals of providing a wide range of exciting interdisciplinary, multicultural arts experiences for the participating children. The integrated activities emphasized creative thinking and expression as well as appreciation of the arts of various cultural groups.

Activities of the program were designed to promote positive changes among the children concerning attitudes toward themselves and toward people different from themselves. As indicated in the preceding data analyses, the results indicated no significant difference in change of attitudes concerning stereotyping or acceptance/rejection of differences among the children. However, the investigators believe the positive responses to the program by the children and their parents indicate its value and worth as a curricular thrust to be further developed and encouraged.

The combining of two powerful curricular areas, such as the arts and multicultural education, provides educators an opportunity to promote intergroup understanding and the aesthetic development of children. Both serve to humanize the teaching-learning process and to enhance the total school environment.

APPENDIX A

Other People and Myself

Strongly Agree	Agree	Sometimes	Disagree	Strongly Disagree
1	2	3	4	5

Directions: CIRCLE ONE NUMBER FOR EACH QUESTION:

1. All American Indians wear feathers.

1 2 3 4 5

2. I would not stay in a hotel room number 13.

1 2 3 4 5

3. Thinking that the cow is too sacred to eat is silly.

1 2 3 4 5

4. It's OK to call someone "spade," "honkie," or "greaser."

1 2 3 4 5

5. Most Italians are fat and loud.

1 2 3 4 5

6. I would not trust a Mexican-American because they steal.

1 2 3 4 5

7. I would not want to play with a boy who takes ballet lessons.

1 2 3 4 5

8. Girls can play baseball as well as boys.

1 2 3 4 5

9. Of all the poor people, only a few are white.

1 2 3 4 5

10. I would not mind having a teacher who has to use a wheel chair.

1 2 3 4 5